out to the Japanese, and ended by consigning his party to the thralldom of the Moscow communists, a servitude far more dangerous and destructive than the so-called "unequal treaties/' Canton was to all intents and purposes "Red" territory for some years after his death, and would have remained so had his last message to Moscow continued to be regarded as embodying a cardinal Kuomintang policy.

Knowing his fellow-countrymen's proneness to xenophobia—and knowing too the disastrous consequences of encouraging it, as revealed by the Boxer upheaval—he deliberately fostered it. As we shall see later, the *San Min Chu I*—the Bible of the Kuomintang—is calculated to instil into all Chinese readers who have not the discrimination to recognize its absurdities, an enduring hatred of foreigners. He disclaimed belief in class-warfare, yet fomented it, even going to the length of arming the proletariat to slaughter the bourgeoisie.

The most charitable view to take of his actions during the last few years of his life is to assume that he was suffering from an acute formof megalomania. He would tolerate no advice, opposition or criticism. Anyone who did not unconditionally obey him was a ' 'traitor/ * He expected his utterances, however extreme and puerile to be accepted as pontifical. His intolerance wore down and

eventually ended, many old friendships. Loyalty to him, and retention of one's self-respect, became incompatible,

Morally, he became absolutely unprincipled. Opposed, so he declared, to opium-smoking and